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# COWLEY

# COWLEY

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COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

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THE EMERY FARM, WEST NEWBURY, MASS.

# A SERMON BY CYRIL OF TUROV ON THE FIRST SUNDAY AFTER EASTER

*Translated by* L. G. JONES

*Cyril of Turov, author of the following homily, was a Russian bishop in the latter half of the twelfth century. His homilies are characterized by their lyricism and rhythm. The theme of this sermon is borrowed from Gregory of Nazianzen, a fourth-century bishop of Constantinople. The translation has been made from the text in Ad. Stender-Petersen's Anthology of Old Russian Literature, New York, 1954.*

*Because of the theme of the homily it is worth noting that the literal translation of the title would be: "Sermon on the New Sunday after Easter".*

NOW the brightening sun ascends on high and, rejoicing, warms the earth: Christ the true sun has come forth from the grave and saves all who believ in Him.

Now the moon descending from her height pays hommage to the greater light: the old law of the scriptures, with its prophets and sabbaths, has ended and from this Sunday on gives honor to the law of Christ.

Now the winter of sin ends in repentance and the ice of unbelief is thawed by knowledge of God; for the winter of pagan idolatry has been ended by the apostolic teaching, and faith in Christ; just as the ice of Thomas' unbelief was thawed by the sight of Christ's wounded side.

Today spring brightens and enlivens the things of earth; the wild winds blow soft and cause increase of fruit; and nurturing the seeds, the earth makes the green grass grow: for spring is the bright Christian faith which, through baptism, brings forth the regeneration of man; the wild winds are those sin-creating thoughts which through repentance are transformed into virtues and cause increase of edifying fruit; and the earth of our nature, like the seed, receives the word of God and, tending it always with watchful care, brings forth salvation of the soul.

Now the newborn lambs and calves gambol and skip from the path and soon come back merrily to their mothers, and even the shepherd's merry pipes sing Christ's praise. I call lambs those gentle pagans, and calves those idolators of unbelieving lands, who have quickly accepted the law upon the incarnation of Christ,

the apostolic teachings and the miracles, and have turned to Holy Church to be suckled by its teaching. The teachers of Christ's flock pray for all and give glory to Christ the Lord Who has gathered all wolves and lambs into one flock.

Now the trees put forth new sprouts and fragrant flowers bloom, the gardens give out a sweet odor and the husbandmen, laboring with hope, call upon Christ as the giver of fruit. For formerly we were like a grove of trees not bearing fruit; but now the Christian faith has been planted in our unbelief and, holding to the root of Jesse and putting forth virtues as flowers, we await rebirth in Christ, while those in Holy Orders labor for the Church and await their reward from Christ.

Now the ploughmen of the Word lead their oxen to the spiritual yoke and sink the plough of the cross in the furrows of thought. Tracing the furrow of repentance, they sow the spiritual seed and rejoice in the hope of future bliss. Today the old order has been conquered and through the resurrection all has been made new.

Now the apostolic rivers overflow, and the pagan fish increase. The fishermen plumb the depths of God's incarnation and draw forth a full catch in the net of the Church: for "the earth is nourished by the rivers", says the prophet, "the evil people see and fall ill".

Now the industrious bee becomes the model for the monk; she shows her wisdom and astonishes everyone. For monks live in desert places and sustain themselves, and thus astonish angels and men. And bees alight on the flowers, make their honeycombs, giving sweetness to man and necessities to the Church.

Now every good-voiced bird, nesting in the choirs of the church, rejoices: "for the bird," says the prophet, "has built for herself a nest" — Thine altar, and each one singing her song, praises God with an unsilenceable voice . . .

> The spirituality of a work consists in the doer, not in the need. Household duties may be made just as spiritual as the service of God in the choir.
>
> FATHER BENSON

Emery Farm and A View of the Chapel

# A PLACE FOR THE SON OF MAN

(The Society of the Precious Blood)

*By* E. H.

WHEN a Christian is alone by his bed praying for the Church, the world and his friends, he believes that Church, world and friends are helped by what he is doing. When Christians leave the world to enter the sacred enclosure of a church, and then and there offer the Holy Sacrifice, they believe that the world outside the church doors and the whole state of Christ's Church beyond the parish boundaries benefit from what they do. In both cases, there is no obvious connection between the act and its results. It is, perhaps, no different in principle to believe that the life of JESUS Christ had results beyond Palestine and after the first century. By prayer and worship, we enter into that mystery by which Christ's life flows outward in space and onward in time. So our prayer and worship share in the universal effectiveness of Christ's life. The individual and the congregation pray as members of Christ's Mystical Body, and that particular prayer and worship rush into the invisible but real bonds by which Christ connects all the members of His Body; the focus and center of Christian life, the individual person and the parish congregation, always looking out beyond their bounds to the universal territory of Christ's Body; our small and rather commonplace actions travelling faster than light through the invisible network of Christ's Mystical Body. The Ascended Christ embraces the whole creation.

It is the same principle that justifies the "usefulness" of Religious Communities: their offering overflows in the Church and into the world the Church inhabits. Of all Communities, the Enclosed or Contemplative is the most concrete expression of the fact that prayer and worship are the source of the Church's vitality and effectiveness. And just as the private prayer of the individual is something he does not easily talk about, going into his closet before the Father Who sees in secret, so the Community of contemplative prayer is hedged about with secrecy and modesty. Love and humility are uneasy when their names come up in conversation. So involved in penitence and reparation, the Enclosed Community prefers to stand afar off in the Temple of Christ's Mystical Body and say, "God, be merciful to me a sinner". In the Enclosed Communities of His Mystical Body, Christ once again withdraws to a desert place to pray, once again lives His obscure Nazareth years of preparation.

Before the Reformation, Burnham Abbey in Berkshire was the

home of a Community of Augustinian Canonesses, and it had been since April 18, 1266. It was dissolved in 1539 in reign of "that most rapacious monarch", Henry VIII (as a sign in Glastonbury parish church calls him), and there was not much reason to believe it would ever be the home of nuns again. And as was the way with deserted abbeys, little of it was left standing as the years passed: just the chapter house, the sacristy, and various walls. But on April 18, 1916, the first Mass since the Reformation was said at the Abbey for nuns following a rule derived from that of S. Augustine and dedicated to the Precious Blood of our Lord. Once again in this place the redeeming grace of the Ascended Christ poured into a Community of Religious, and from their glad and receptive hearts overflowed into the Body of Christ, the Church.

There are several intriguing coincidences connected with the re-establishment of the Religious Life at Burnham, the latest of which is the dedication of the chapel of the branch house in South Africa on the same day as the nuns were expelled in 1539 — but one hardly knows what to make of such things. And there is no doubt that the rich, strong and holy personality of the Mother Foundress had a great deal to do with the formation and development of the Community. Yet an outsider only gets hints of that and waits for a biography written by those who have actually come under Mother Millicent's influence. What we do know of the history of this modern Anglican Community is helpful, and one can recognize in it the guidance of Providence. For the Society of the Precious Blood is not the result of academic and theoretical planning, neither in its beginnings as a Religious Community of the mixed type, or in its evolution into the contemplative type.

Millicent Taylor went to live in Birmingham. She was told that S. Jude's Church needed a parish worker, and so she applied. She had done such work before, at Walthamstow and with the Wantage Sisters at Reading. But here, other than the usual things, Miss Taylor found herself in charge of an Evening Club for factory girls, for S. Jude's parish was full of slums and concerned itself with ministering to the people who lived in them. While doing this work, she decided she must live by a rule; she did not intend to found a community. But after two years she had decided to begin a community for working in parishes and among the poor. It was so often the case with Anglican Communities: work crying to be done and a community is formed to do it. But,

View of Burnham Abbey, Maidenhead, England
and The Refectory

as has also been found, stability cannot be grounded in the work: it must be grounded in the Religious *Life*. This was certainly the direction the Society of the Precious Blood was headed. From the first, the Society was very poor and very austere and observed ascetical practices characteristic of enclosed communities. "In those early days prayer came first with us", Mother Millicent observes, and though she and her first Sister "came into Religion armed with S. Teresa's *Way of Perfection*" (which first turned her thoughts to Religion), it is clear that they needed a great deal of training in the way of prayer. The Community's first real introduction to the subject came from Father Andrew who conducted a retreat for them in 1908. At the same time he suggested that they needed a novitiate at some distance from the parish, and the next year a farm house at King's Heath in the Arden Forest was bought.

Prior to this move, the Community was immersed in parish duties and in the difficult handling of the factory girls who lived and worked under appalling conditions. The Sisters were up at 5:30 a.m. and the girls' club functioned after work from 7:00-10:00 p.m. The physical strain must have been immense, but no greater than the mental and spiritual strain of learning to interpret rightly the "ill-mannered" habits of these girls. Mother Millicent has told a few stories of these days (in the booklet, "The Early Days of the S.P.B.) that endear us to the work. But it was work soon to be given up. One Sister was left in the parish, but the rest went to the farm house at King's Heath, and there the contemplative vocation began to assert itself.

They certainly didn't have it any easier at King's Heath. They were terribly poor and terribly isolated. When a priest did not come to the house for Mass, they walked two miles to the nearest church, and in the very worst weather. Yet, in a way, it was this "isolation, the silence, the quiet hours of prayer, the monotony and regularity" that was developing in the Community that spirit God wanted, so that when Mother Millicent, in 1910, visited the Benedictine nuns of Malling Abbey, she "found in it much in common with our own spirit and way of life", even though she had no plans to enclose her Society. The lessons they were all learning were "waiting on the will of God" and "trusting only in God's care and protection". They were well-taught at King's Heath.

In 1912 the idea of forming an enclosed community was definitely considered, but the Warden waited a year to give his

permission. Then in 1914 the Society moved to Hendon to run a retreat house. There they grew in numbers and in the contemplative spirit and decided they must relinquish the retreat work and concentrate on community life in a more adequate home. Burnham Abbey was for sale. Most communities found it too small, but for the Society of the Precious Blood it seemed just right in many ways, one of which was "the irresistible atmosphere of calm quiet peace that surrounded it", but another, one suspects, was the more indefinable atmosphere exuded by a holy place, long prayed in, then deserted, ruined and waiting. A friend of the Society bought it for them, and the Community moved there in April 1916. The Sisters are reticent about the great trials and "many desperate happenings" that awaited them, but by the Jubilee in 1930 they could look upon them as being in the past and stability as being reasonably attained.

After a long succession of S. Luke's Days, Mother Millicent Mary of the Will of God, by a miraculous renewal of strength in her old age, celebrated her last S. Luke's Day in 1955 — it was the Golden Jubilee. At the end of that long day of festivity she remarked, "Wasn't it kind of God to give me such a happy day". She died January 19, 1956. Almost immediately the Society found itself branching out into new life, for in September 1956 the Chapter decided to begin a new foundation at Masite in Basutoland, South Africa. In May 1957 the Mother Superior and five Sisters left for what has now become the Priory of Our Lady Mother of Mercy.

The Bishop of Basutoland had invited them, and Fr. James, an African priest, had gathered eight African postulants who had prayed and waited for the Sisters to come. So had the local congregation prayed, one of whom said when the first novice was clothed, "I am quite ready to go now when the Lord wants me. We have prayed so long for a Community to come here and now I have seen it with my own eyes". It is, of course, amazing to observe the faith of the congregation and of the Bishop in longing for an Enclosed Community. In a diocese where so much active mission work is needed, it would have been easy to expect another sort of community. But in the sermon preached at the dedication of the chapel at Masite, the Bishop plainly reveals what such a Community means. First, the Community is a place where the offering of worship is continually made, that offering of the Whole Christ, Head and Members: so mankind's chief duty is done and the Church strengthened and built up. Second, the Community is

The Chapel of Burnham Abbey

a witness to the "claim of God upon man's total obedience". The Community creates and shows forth; it is the word of witness that proclaims and judges, and the word of silence that works secretly like leaven in the Body of Christ that is in the world.

The racial problem has its ascertainable causes, economic, political, social. But it has another aspect, dark, puzzling, and irrational. This is the place of spiritual combat where mythological language alone can describe the struggle of love to subdue hatred. And it is in this place that the enclosed convent sets up the camp of love. The ideal of the Society in Africa is clearly stated by Mother Mary St. Agnes: "We are not just an English community to which Africans aspire to belong: we believe we are called to be a multi-racial community to which Africans can make their own particular contribution according to the grace God has given them".

Of course, to read the reports of the Sisters at Masite is to know it is all another world: not only English and contemplative, but African as well! Novices carrying pots of things on their heads with all that grace: "Stand up, stand up for JESUS" sung at a Clothing during Vespers from the Roman Breviary; a jug of the cow's milk laid at the Bambino's feet in the Crib; and the cow's name, Ludmila, way down there; the delicious incongruity of the local witch doctor making the Sisters a present of £2 and three pumpkins at the dedication of the chapel.

Clearly, the English Sisters found it another world, even though they had studied the language, Sesotho, and the culture long before they got there. "We are still ignorant of what they really think", wrote one, referring to the postulants. The Sisters could hardly be accused of having closed minds or being set in English ways; rather they were content to wait for African ways to reveal themselves. The excerpts from the Sisters' letters, published in the Society's magazine *Sitio*, show this reticence to judge, coupled with constant enquiry and most spontaneous ability to appreciate the goodness of others no matter how foreign the ways it may express itself. They immediately incorporated Sesotho prayers and hymn tunes into the liturgy and built a nice chapel of local stone in an appropriate style. The Religious spirit is so adaptable, or ought to be, bring forth from the Sisters what can only be called Christian childlikeness in receiving gifts from an outstation congregation of grass brooms, a colored clay pot, and five lively hens, with the comment, "they are such a generous people". Then out into the fields to work the crops and gather cow manure alongside the native postulants in unaffected and eloquent equality, a witness to

the charity of Christ that caused much comment in the village. The Sisters intend to live on what they raise. It is a real poverty, but nothing new to the Society which, in Africa, is only drawing on its earliest experiences: "our Community started with the poor and for the poor, and to begin again with Christ's poor in such poverty and obscurity draws us strongly".

Masite is a very young foundation still, and one does not know whether the native postulants will survive; several have found they had no vocation and others have come instead. Yet South Africa is so often brought to our attention, especially as Anglicans, that we might hope to God for the growth and stability of the Society of the Precious Blood in Basutoland. For then will the fire of adoration burn in that darkness and the voice of intercession be heard day and night. The Society aims at uninterrupted intercession, and that is now the practice at Burnham.

The dedication of the Society to the Precious Blood is rich in meaning. One significance is the reconciliation of mankind, as a Sister writes:

> This is our vision — Africans and Europeans pleading the Precious Blood together "to break down the middle wall of partition . . . by the Blood of Christ . . . That He may make in Himself of twain one new man, reconciling both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16). Surely that is the answer to the problem of apartheid.

This reconciliation is furthered by prayer, among other things. The Sisters in Masite are, perhaps, in as "useless" a state as our Lord nailed to the Cross. So from their enclosure, as from the Cross, rises up the prayer of intercession, "Father, forgive them", a perfect prayer with which to combat apartheid.

But another significance of the dedication to the Precious Blood, and one dear to the Sisters, is the generosity which is symbolized by the freely flowing blood of the Cross. The Sisters enter into Christ's heavenly work of intercession by the offering of themselves to the Divine Will; that is Gethsemane's sweat of blood that leads to the prayer, "Not my will but Thine". It is the generosity with which this self-offering is made that keeps it from being something masochistic and transforms it into something liberating and joyful. "I will very gladly spend and be spent for you" (2 Cor. 12:15) is the Society's motto.

It is hard to write about a life so secret and so shy, as the in-

most reality of all love is secret and shy. How helpful is the letter written from the sister of one of the African postulants who had asked the Sisters to pray that her son would write to her:

> Beloved Sister,
>
> Will you thank the Sisters of the Precious Blood of JESUS for me, because I had a letter from my son and £3, and he says he wants to give me £3 every month, and at Christmas he will come to repair his father's grave. I thank you, the Sisters of the Precious Blood of our Lord, very much. May God have mercy on you, may He bless you, and may He cause the light of His countenance to shine upon you, that we, being people who do not know the power of prayer, may come to know it through you. I am very glad because the Son of God has found a place where He can lay His Head, with you, the Religious of the Precious Blood. Oh, remember me before the Lord always.

# CEREMONIAL IN THE ANGLICAN COMMUNION

*By* Fr. Palmer, S.S.J.E.

WHEN Queen Elizabeth I came to the throne the Book of Common Prayer came again into use after a lapse of about five years during which the rite of Sarum, a variant of the Roman Rite, had been in use once more. There was at that time no one official version of the Roman Rite. Diocese, Provinces, and Religious Orders had their own varients of that rite. England had had three or four local varients. The Book of Common Prayer was provided with very slight rubrics. It seems to have been taken for granted by the compilers that where no change was ordered, priests would carry out the vernacular service in the way they had carried out the Latin service. Many of the clergy in the time of Elizabeth had no desire for any change from the Latin Rite. They probably carried out the services with such ceremonial from the older rite as the rubrics allowed. Another group of clergy who had been exiles on the Continent during Mary's reign, came back strongly under the influence of the reformed communions of Switzerland and the Calvinist part of Germany. They desired to make a clean break with much of the old ceremonial, and to establish a form of worship such as they imagined had been in use in the primitive Church. They were wrong about much for which they contended, but not entirely wrong, nor were they so wrong in their sacramental teaching as is sometimes supposed by those who think of them as being in agreement with modern anti-sacramental views. Many of them were far from desiring to go to the lengths of the Zwinglians or even of the Calvinists. There had been two parties among the exiles, the Coxians and the Knoxians. The Coxians were devoted to the Book of Common Prayer although opposed to certain ceremonies. The persecutions under Mary had prejudiced many Englishmen, especially in the cities, against anything connected with the Latin service. They came under the influences of the Coxians and the Knoxians. The old conservative Marian clergy had less and less influence. The vacant sees were filled with Coxians. The Knoxians, largely represented in Parliament, tried to reform the Church along Calvinistic lines, but Elizabeth and the Bishops held them at bay. A dignified ceremonial was kept up in the royal Chapels and in most of the Cathedrals. Puritan influence was strong in the early part of the reign, and was fanned into

hotter flame by the Pope's excommunication of Elizabeth and his absolving of her subjects from obedience to her, and by the Armada. After the Armada the influence of a growing school of catholic minded clergy began to make itself felt. Under the Stuarts this developed into the school known as the Caroline divines. The old ceremonial tradition was not altogether lost. This, with the study of the Fathers, led to a restoration of more dignified ceremonial in both Cathedrals and parish churches. The great revolution known as the Commonwealth put a stop not only to ceremonial development, but also to nearly all the old tradition of ceremonial. When at the Restoration in 1660 the Church once more gained control of the church buildings a generation had gone by and there were few bishops and priests left who had been brought up in the old ceremonial tradition. Had all the puritan clergy of the Commonwealth period been extruded from the parishes there would have been no priests available to take their places. The Commonwealth clergy, some presbyterian and some independent (congregationist) were given the option of being episcopally ordained and undertaking to use the Book of Common Prayer. If they did so, they kept their benefices. Many took advantage of the offer. The scanty rubrics of the Prayer Book, even after the revision of 1662 left them much to their own devices as to ceremonial. While the Caroline tradition of ceremonial was revived in many places, especially in Cathedrals, there were many parish churches where the services were carried out along puritan lines. There was a gradual growth of better ceremonial under Queen Anne, but the loss of the Nonjurors who refused to take the oath of allegiance to William and Mary had been a blow. Under the Georges there was much laxity. This slackness has been sometimes exaggerated, and conditions represented as worse than they were. The Oxford Movement was not at first interested in ceremonial but in doctrine. Kreble, Pusey, Newman and other leaders were content to carry out the Prayer Book rite in the simple and dignified manner which they had inherited from their forebears. They did not read anti-catholic implications into certain of their customs. With the revival of better sacramental teaching it was natural that the services would be taken more carefully. Priests looked to the Cathedrals where the tradition of dignified worship had been better maintained than in the parish churches. They began making the parish church into a sort of little cathedral. Choirs were moved from the west gallery into the chancel and were vested. Women were excluded. An organ or a harmonium

took the place of the orchestra in the gallery. The Cathedrals had kept the dignity of the choir offices, but had done much less to keep up the dignity of the Eucharist. As the Eucharist came back more and more into its proper place, clergy began looking farther afield for a lead as to suitable ceremonial. The middle of the ninteenth century was a time in which many of the clergy were well to do. They made journeys to the Continent. They attended Roman Catholic services. They observed the ceremonial of the living Latin Rite from which their own vernacular rite had come. It is not to be wondered at that they used this ceremonial as a guide for the improvement of their own services. The Latin and English rites although very different in some respects, did follow the same general pattern and outline. At first the wording of the English rite was carefully followed according to the promise made at ordination. The accompanying ceremonies and the ornaments of minister and church were copied from the Roman rite. A further step was taken when priests began to recite silently the preparation, offertory prayers, the first and last part of the Roman Canon and the communion devotions. Then some began to introduce details of the Roman Mass missing in the English, but which could be justified on the grounds that hymns and anthems could be added to the English service provided they did not alter the course of the service. So Benedictus and Agnus Dei were sung, and some time later said at low masses. This was followed by the introduction of the Introit and Gradual on the same grounds, and by the use of such well known versicles and responses as "The Lord be with you" etc. which the people knew by heart. This was justified on the ground that "Glory be to thee, O Lord" before the Gospel had always been used in England although not found in the Prayer Book. By the beginning of the twentieth century the copying had gone far beyond ceremonial, and was now the copying of pieces out of the rite (i.e. wording of the service,). Then the parts of the Prayer Book rite which were not in the order of the Latin rite were rearranged. The Gloria, ordered to be said after communion, was placed before the Collect of the Day. Pieces of the rite were left out if they did not correspond to anything in the Latin rite, for instance the Commandments. This was justified by the fact that the Long Exhortations were commonly left out by all sorts of churchmen. The Roman treatment of Communion as something separable from the Eucharist had

already led to people going to the "early service" to make their communion, and then to a "sung eucharist" for worship, as it was said. To preserve the rule of fasting communion people were discouraged, and in some places forbidden, to make their communions at the late mass. The next step was to leave out the Communion devotions (Confession, etc.) at these masses. Non-communicating attendance became a shibboleth of the Anglo-Catholic party. The English Prayer Book forbade celebrations without communions. In the United States the Prayer Book had been revised and could be revised again freely. As a result there was less disobedience to or addition to the Prayer Book rite. In England and America the increase of weekday eucharists led to a desire for more propers for lesser Saints days and votive celebrations. In some dioceses the Bishops authorized additional Collects, Epistles, and Gospels. About the time of the first Great War the Society of St. Peter and St. Paul, a publishing House in England, began to print very beautiful liturgical books incorporating these various changes. This had already been done less artistically by Knotts under the influence of St. Alban's Holborn. These "Missals" and other books possessed only the authority of those who compiled and published them.

The difficulty of revising the Prayer Book in England due to the Parliamentary connection was the excuse for priests taking the law into their own hands. These "Missals" came into use, adapted to our liturgy, in America although at a later date. The Bishops of our Church protested against the use of these books, but failed to do the obvious thing to make them unnecessary by issuing additional Collects, Epistles, and Gospels to meet the needs of more frequent celebrations. There is much fine material in these "Missals" but the translations of the Latin Collects is often far from satisfactory, and these books hew to the line in following the Roman rite to such an extent that material hard to justify on Anglican principles is muddled up with material which can be of real use for future revision of the Prayer Book. (For instance the use of passages from the Wisdom Literature in which Wisdom (because a feminine word) seems to be equated with the Blessed Virgin instead of with God himself, and Introits, etc., are addressed to the Blessed Virgin although the Introit is the first detail of the Eucharist, and the Eucharist must be offered to the Father, through the Son, in the unity of the Holy Spirit. All the complications and reduplications and piling up of Collects of the Roman rite are copied down to the last detail without any question as to whether

these are to the glory of God, or the edification of the people. Many priests who wanted only additional propers for weekday masses used these books, and took for granted that the ideal was to use all which they found there, the much good, and the considerable amount of the not so good, or even bad.

To many Anglo-Catholics the whole matter seemed settled and secure. This was the "Western Rite" as used by changeless Rome, the ideal for us to follow. Then at first, gently but later on with a good tug, the Pope pulled the rug from under these good people. He still has a bit more pulling to do, but it now seems quite clear that he is going to do it within the next few years. The Liturgical movement has shown that the rites and ceremonies of the Roman Church as settled in 1570 by Pope Pius V were far from ideal. What is more, many things done by our Reformers in the Prayer Book were based on good catholic principles, and sanctified common sense. Already several of these reformation changes have been adopted by the Roman Church and have come into force. A leading Roman Liturgist, Doctor H. A. Reinhold in his recent book *Bringing the Mass to the People.* (Helicon Press, Baltimore) has summarized the changes already adopted and those that are contemplated for the Mass. The renewed Holy Week rites, already in force, show the lines along which revision is proceeding. The only authority for many practices adopted by Anglo-Catholics in the past hundred years is that of Rome. Now that Rome has decided that many of these were mistakes, there is no possible excuse for Anglicans adopting or continuing them. It used to be said that this or that was "Catholic" and anyone who preferred the old Prayer Book ways was merely "High Church". Now in many details the Pope has gone "High Church". But it is not only in unimportant details that our Roman brethren have changed. It is in matters of fundamental principle. The Mass is not to be called a "private Mass". All masses in theory are for everyone. The distinction between the Mass as a sacrifice and the Sacrament of Holy Communion is seen to be a wrong distinction. The Eucharist is a sacrifice of which the communion of priest, and ideally of people too, is an essential part. People are not to be communicated from the Tabernacle before or after Mass, but at the communion time in the Mass, and with hosts consecrated at that mass. The tabernacle is only to be used if the supply runs short. The priest's host may be broken so that part of it may be

used to communicate others. There is no such thing as one sort of mass for communions, and another for worship at which communions are to be prevented, but all masses are for worship and communion. To make this practicable the fasting rules have been changed. A three hour fast from solids and one hour from liquids. Masses, under episcopal control, may be celebrated at any hour to suit the needs of the faithful.

Here are the principal changes recommended to the Congregation of Rites by the conferences of great liturgists of the Roman Communion and many of which have already been put into effect, either in the renewed Holy Week services or in the simplification of rubrics which went into effect on January 1, 1960 and 1961. Only those that would apply to Anglican rites are listed.

1) The celebrant is not to read, at a sung mass, those parts which someone else says or sings, for instance reading the Epistle while the Sub-deacon sings it. The priest is to confine himself to the sacerdotal prayers, etc.

2) The Preparation Psalm 43. etc. to be omitted or said in sacristy.

3) The part of the Mass between the Collect of the Day and the Creed (Ministry of the Word) take place *in choro* and not at the altar.

4) Never more than one Collect (with rare exceptions). The rule is the same as that of the Prayer Book. Advent and Lent memorials and second collect when a feast comes on a Sunday. No "Dominus vobiscus" or "Oremus" before the Offertory Verse.

6) Sacred vessels not on altar before offertory.

7) No Confession at the Communion Time.

8) No last Gospel. Blessing ends Mass.

9) Great Doxology at end of Canon "through Jesus Christ . . . world without end." to be sung.

11) Elevation of the Sacrament in both kinds during the great doxology. No genuflection before this elevation.

12) The revised Easter Vigil and Mass to be the model for further revision.

13) No breaking of host or other ceremonies during the Pater Noster or its embolismos.

14) Fraction of host takes place after the Pater noster and the "Peace of the Lord" with no comixture. The breaking of host

takes place during singing of Agnus Dei. At said mass Priest says Agnus Dei after making fraction.

15) Priest receives part of the large host and distributes the rest to other communicants in order to retain the principle of all sharing in the one Bread. Separate particles have to be used when there are many communicants.

16) The Communion Anthem to be sung during the reception of Communion.

17) "Ite missa est" always used unless another service follows immediately.

18) No Leonine prayers.

In addition to these definite recommendations many of which have already been adopted officially, there seems to be general agreement that the so called "little Canon" of numerous offertory prayers is to be replaced by the single offertory prayer now called the *Secret,* but to be called the *Prayer over the Oblations,* and which in content corresponds to the first part of the Prayer Book Prayer for the Church. It is seen to be a mistake to look upon the Offertory as a sort of sacrifice within the sacrifice. It is simply the preparation for the one great Sacrifice. Another suggestion is that a corporate Confession differently worded to that in the Preparation be introduced into the centre of the Mass. The point suggested is just before the Offertory. It is a preparation for joining in the sacrifice and receiving Communion, along the lines of what we have in the Prayer Book immediately before the great Thanksgiving and Consecration of the Sacrifice.

A great simplification of the Calendar with a view to giving the Christian Year precedence over the commemorations of all but the most important Saints days has already been adopted. It is exactly the same principle as that of the Prayer Book. Anglo-Catholics ought to revise their ceremonial considering God's glory and the people's edification and guided by the wise liturgical principles now recognized by the Roman Church.

# COWLEY

HATE: Excessive love of self. Seeing in others what we want most not to see in ourselves.

FEAR: Lack or wavering faith in God and our relationship to Him; the feeling others may see us as we see ourselves.

GUILT: Fear of our own inadequacies.

HONESTY: Seeing ourselves as we really are and willing to take full responsibility for what we see.

ACCEPTANCE: Admitting our errors and trying to do something constructive about them.

SECURITY: Love of God and the basic knowledge of His infinite, all encompassing Love.

SERENITY: The grace to willingly, lovingly and gratefully accept God's will.

HUMILITY: Being unaware that you have it, yet recognizing it in others.

— L. R.

Father Hawkes, S.S.J.E., at Emery Farm

*Emery Farm is an old house, the original part having been built in the seventeenth century. It was granted to a member of the Emery family by the Colonial Representative of the British Crown. It is located some miles from the village, on a gently sloping hillside, below which flow the Merrimac and Arctichoke rivers. In the late nineteenth century the property came to an Emery, an Episcopalian clergyman who had a son and four daughters. They were poor and did their best to live off the farm. The Father and son died. The four sisters continued to live in the old farm, but built an extensive addition to it, with all necessary frame buildings to turn their land into a dairy farm. They built the church at West Newbury in memory of their father. In time three sisters died and the youngest, Georgina, decided to give the property to the Cowley Fathers. The Fathers accepted the gift and thus it has become the country Retreat House of the Society.*

# A WAY OF PRAYING

B. D. Wilkins, S.S.J.E.

THE way of praying set forth in this paper is no new one, but was given by a saintly Benedictine abbot of the sixteenth century, Francois-Louis de Blois, better known by the Latin form of his name, Ludovicus Blosius. He called this way of praying 'A Pious Daily Exercise', and it is to be found in his book *'Spiritual Instruction'*.

Blosius was born in 1506, and at the age of fourteen entered the Benedictine Abbey of Liessies, in Belgium. When he was only twenty-four he became Abbot, and did much to restore the true monastic spirit and discipline of his abbey. He was known for his gentleness, kindness to the poor, love of chastity, and devotion to the Mother of God, and was a diligent student of Holy Scripture, the Fathers of the Church, and other spiritual writers. He died in 1566. His way of praying must indeed, through the centuries, have helped very many souls to a closer walk with God.

Prayer was defined by the eighth-century St. John of Damascus, the last of the Greek Fathers, as an 'elevation of the soul to God'. This is a wide definition, and may well cover the whole field of the soul's converse with God; Mass and the Sacraments, the Divine Office, and prayer both vocal and mental. But perhaps the kind of prayer we most need to develop is, 'not the repetition of ordinary, vocal prayers, mainly composed of petitions and intercessions, but that mental prayer which has been the continuous tradition and practice of souls from the earliest days of Christianity, the prayer of being with God, of attention to Him, of reflection upon spiritual realities' (Bede Frost: *The Art of Mental Prayer,* Ch. I.). We have our duty of public worship, of bearing witness to the Lord Christ along with our fellow-Christians; but such corporate prayer and worship must be prepared for by constant and careful private prayer, and the fruits of it can only be secured by such prayer. 'It is prayer alone which makes the grace of the Sacraments operative in our lives' (Bede Frost: *The Art of Mental Prayer,* Ch. III). 'No revelation however clear, no familiarity with Jesus after the flesh, no sacramental union however complete, really benefits the intelligent soul without mental prayer'. (Fr. Benson: *The Religious Vocation,* Ch. XVI). Again, it is in such constant prayer that we must seek the grace of God 'to withstand the temptations of the world, the flesh and the devil.' As Christians we are in the world, though not of it, and so we must expect tribulation. 'The world, the flesh, and Satan dwell around the path I tread.' This

is true of every age of the Church, and there will never be a time when we have not to pray to God for grace to continue in the way of holiness.

The 'Pious Daily Exercise' of Blosius consists of eight parts, eight different acts of prayer in which the soul may speak with God. The Abbot has given a number of acts for use with his eight points, but it is very possible that we may like to find our own. If we need something more than our own words, just as they come to mind, our Bible and Prayer Book abound in such prayers, both beautiful and satisfying. We may even find that we need no words at all, so that our prayer becomes purely mental prayer. The acts of prayer suggested below are taken from the *Devotions of Bishop Andrewes* (1566-1626), from his Greek and Latin prayers so beautifully translated by John Henry Newman and John Mason Neale. Bishop Andrewes prayers are a wonderful example of the use of Holy Scripture, Liturgies, and Patristic writings, for private prayer.

The eight points of the 'Pious Daily Exercise' are as follows:

1. CONTRITION. Our first thought, as we come to prayer, is likely to be that of our unworthiness. 'Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes' (Gen. xviii,27). For it is God all-holy with whom we are to speak. Mindful then of past sins and present weakness, we may make an act of contrition, very much as once did the centurion in the gospel narrative:

'O Lord, I am not worthy, I am not fit, that thou shouldest come under the roof of my soul; for it is all desolate and ruined; nor hast Thou in me fitting place to lay Thy head.'

2. HUMBLE THANKS FOR THE BENEFITS OF CHRIST. We have only to read the New Testament to see what happy people penitents should be; so our act of contrition is naturally followed by a recollection of the inestimable love of God 'in the redemption of the world by our Lord Jesus Christ.'

'Lord, whose place is the Throne of Grace, the Mercy-seat, whose time is the Day of Salvation. I have deferred repentance, and Thou hast prolonged patience by Mercy, O Thou Fountain inexhaustible.'

3. ACCEPTANCE OF THE WILL OF GOD. Thankful penitence should bring us with fresh courage to accept the will of God in its various aspects; his signified will, made known to us

in his commandments, the precepts of Christ our Lord, the teaching of his Church; and the will of his good pleasure unfolded before us daily in all that we may be called upon to do and endure. 'O Lord, Thou knowest, and canst, and willest the good of my soul. Miserable man am I; I neither know, nor can, nor, as I ought, will it. Thou, O Lord, I beseech Thee, in Thine ineffable affection, so order concerning me, and so dispose, as Thou knowest to be most pleasing to Thee, and most good for me'.

4. REFRESHMENT AND RENEWAL OF GOD'S GRACE. Our Lord said to his disciples, 'Without me ye can do nothing' (John xv,5). It is therefore with a prayer for grace that we set about doing his will afresh, remembering the words of St. Paul, 'I can do all things through Christ which strengthened me' (Phil. iv, 13).

'Change my thoughts into piety; sanctify my spirit, soul and body; and give me grace to worship and to please Thee in piety and holiness of life, even until the very end of my days.'

5. INTERCESSION OF THE BLESSED VIRGIN MARY, SAINTS AND ANGELS. Next we remember the great cloud of witnesses with which we are compassed about, our Lady, the saints, and the whole company of heaven who 'walk in golden light.' We ask for the aid of their prayers, and for the protection of the holy angels. The two following acts of prayer were taken by Bishop Andrewes from the Liturgy of St. Chrysostom.

'Making mention of the all-holy, undefiled, and more than blessed Mary, Mother of God, and Ever-Virgin, with all saints, let us commend ourselves, and each other, and all our life to Christ our God.'

'The Angel of peace, a faithful guide, guardian of souls and bodies, to encamp around me, and ever to prompt what is salutary, Vouchsafe, O Lord.'

6. TRAVELLERS ON THE WAY. From the intercession of the Saints, we turn to intercede ourselves for our fellow travellers through life, for those still on the way, and those whose journey is done; we pray for the whole Church of Christ, for the living and the dead.

'Remember, O Lord, our God, all spirits and all flesh which we have remembered, and which we have not. And the close of our life, Lord, Lord, direct in peace, Christianly, acceptably, and should it please Thee, painlessly, gathering us together under the

feet of Thine elect, when Thou wilt and how Thou wilt, only without shame and sins.'

7. ADORATION OF THE BLESSED TRINITY. Next with the whole Church, militant, expectant and triumphant, we adore God, Trinity in Unity; Father, Son, Spirit, one God.

'Holy, Holy, Holy, worthy art Thou, O Lord and our God, the Holy One, to receive the glory, and the honour, and the power, for Thou hast made all things, and for Thy pleasure they are, and were created.'

8. SIGH OF LOVE. Our prayer ends with a sigh, suspirium is the Latin word, or aspiration of love. The words of Psalm xviii come at once to mind, 'I will love thee, O Lord, my strength': and St. Peter's words to Jesus, 'Yea, Lord; thou knowest that I love thee.' The act of prayer given here from Bishop Andrewes is in the form of a petition for the virtues of faith, hope and love, of humility and holy fear.

'And O, perfect for me what is lacking of Thy gifts, of faith, help Thou mine unbelief; of hope, establish my trembling hope; of love, kindle its smoking flax. Shed abroad Thy love in my heart, so that I may love thee my friend in Thee, my enemy for Thee. O Thou who givest grace to the humble-minded, also give me grace to be humble-minded, O Thou who never failest those who fear Thee, my Fear and my Hope, let me fear one thing only, the fearing ought more than Thee.'

Such is the way of praying given by Abbot Blosius, and we may use his divisions or points just as may seem best. He himself wrote, 'Those who find this exercise too long may divide it into different parts or compress it into few words or use it without words.' It is, to use a phrase from *Kim,* a 'craft that a man could tuck away in his head.' It can be used at any time, and in any place (*Ubique,* like the first word of the Royal Artillery motto), in church, at home, on a journey, on the way to work. And in order that this 'craft', this way of praying may be more securely tucked away in the head, a letter-group is offered here, the Latin word for 'Love', CHARITAS, in the older spelling used by Blosius himself. Here then is the 'Pious Daily Exercise' set down in tabular form:

# COWLEY

C ontrition.

H umble thanks for the benefits of Christ.

A cceptance of God's Will.

R efreshment and Renewal of Grace.

I ntercession of the B.V.M., Saints and Angels.

T ravellers through life, living and dead, for whom we pray.

A doration of the Blessed Trinity.

S igh or Aspiration of Love.

Were not the old Religious wise to call the Divine Office *Opus Dei*, the 'Work of God'? For prayer is real work. We must not be dismayed if our time of prayer brings but little 'sensible', conscious, happiness or sense of refreshment. We can only lay the wood for the fire. God alone can kindle it. And since prayer is work, we must surely give it no less time and trouble than we should give to any other important engagement.

Charity, too, must be in our hearts as we come to prayer, love for our neighbours and a desire for their eternal good and happiness. Our way of praying should be practical, bearing directly on our present lives, our needs, and those of others. We may well follow the good example of Blosius, who was a diligent student of Holy Scripture, and add to our prayer careful and regular reading of the Bible and other spiritual books, for this simple way of praying by direct acts does need this foundation of reading and reflection, and will be greatly enriched by it. Above all, we must be content to wait patiently upon God, who will not fail to give us all we need; 'for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him' (Heb. xi, 6).

# COMMUNITY CHRONICLE

BEFORE Vespers on November 25 The Office of Admission of Greater Officers was held at which time Father Alfred L. Pedersen, S.S.J.E., was admitted as the Assistant Superior of the American Congregation. Father Paul Wessinger, S.S.J.E., was admitted as the Deputy Assistant Superior and Father Joseph W. B. Upson, S.S.J.E., as Master of Novices. In conjunction with his office as Assistant Superior Father Pedersen will serve as Guest Master.

The Winter retreat this year was conducted by Father Hawkes, S.S.J.E., of the Canadian Congregation, at Emery Farm, January 2-14.

Father Williams conducted a retreat for the Clergy of the Diocese of Harrisburg, at Bedford, Pennsylvania, on January 23, through 27. He preached at All Saints Cathedral, Milwaukee on Sexagesima Sunday, February 5. On February 6 to February 9, he held a retreat for the Clergy of Milwaukee, at the De Koven Foundation, at Racine, Wisconsin, and was able to preach at the fiftieth aniversary of Profession of Sister Elizabeth Clement, C.S.M., on February 9, at Kenosha. Father met with the Advisory Committee, of the Conference for the Religious Life, at the House of the Redeemer, New York City, February 21. He conducted the retreat for the Sisters of St. Margaret on March 12, and for the Sisters of St. John the Baptist, from March 13 to the 18, at Mendham, New Jersey. The Father preached at St. Paul's Church, Washington, D. C., on March 19, and held a Quiet Day for the Clergy at St. Paul's Church on March 20.

Father Pedersen, as Chaplain of the Western Province of the Community of St. Mary, made his visitation to St. Mary's Convent, Kenosha, from January 16 to the 18. From January 19 to January 23 he visited the Sisters at Sierra Madre, California, and preached at the Church of the Ascension, on January 22. On January 24 to 29, Father Pedersen conducted a Mission at the Church of St. Andrew's, in Roswell, New Mexico. Father was the Noon-Day Preacher at the Cathedral of St. Paul, Boston, on February 6, 7, and 8.

Father Wessinger, held a Quiet Day, for the Sisters of St. Anne on February 15. He led meditations on Wednesdays during Lent at the Church of the Good Shepherd in Watertown, and spoke to the parish at Revere, Massachusetts March 23.

Father Upson preached at St. John's, Charlestown, Massachusets on March 10, and conducted a Mission at St. Clement's Church, Buffalo, New York from March 19 to 26.

# COWLEY

Father Palmer conducted a School for Mission Preachers at the Cathedral in Milwaukee on January 9 through 13, and held a Retreat for the Clergy of Long Island from January 23 to the 27 at the Monastery. On February 7 he held a Quiet Day for the Clergy at Toronto and Quiet Days in the Diocese of Huron at Stratford, Chatham, Walkerton and London, from February 9 to 13. Father gave two addresses at Huron College, London, on February 14 and was able to visit the Society's House at Bracebridge from February 17 to 24. At Holy Trinity Church, Toronto, Father Palmer was the Noon-Day preacher from February 26 to March 2, and gave a retreat at Long Branch, Ontario, March 3-4. He preached at St. Bartholomew's, Sarnia, Ontario March 25 to 30 and preached the Three Hours at the Church of the Ascension, Hamilton, on March 31.

Father Maddux held a Retreat for the Seminarians of Nashotah House at Nashotah, Wisconsin on February 20 to 24.

Father Smith, Chaplain of the Eastern Province of the Community of St. Mary, made regular visitations to the various houses of that Province from January 16 to 19, February 13 to 16, and March 15 to 18. He preached a Mission at St. Paul's, Doylstown, Pennsylvania on March 5 through 12. On March 19 he preached at the Church of the Resurrection, East Elmhurst, New York. He conducted a Mission at St. Albans' Church, Staten Island, on March 19 through 26 and was the preacher at St. Lukes Cathedral, Portland, Maine, for the Three Hours March 31.

Father Rowell preached at the Church of the Holy Spirit, Mattapan on Thursdays during Lent and at St. Paul's, Brockton, Sundays during Lent. On March 1 he preached at Marshfield, and conducted a Quiet Day at Wethersfield, Connecticut. Father was the guest speaker at St. John's, Charlestown, Massachusetts on March 17, and also spoke on the Religious Life at Middleboro, Massachusetts on March 10.

After the Solemn High Mass at St. Augustine and St. Martin's on Thanksgiving Day, the reproduction of the original painting, over the High Altar, was blessed and dedicated, by Father Gross, S.S.J.E., priest in charge. The painting consists of Our Lady enthroned and the Holy Child standing on her knee giving a pomegranate to St. Augustine, while St. Martin stands on the right hand side. The original was painted by Mr. Arthur Pope, when he was an Instructor in Art at Harvard, and it was the gift of an anonymous donor. This painting was dedicated by Father Field, S.S.J.E., on the octave of St. Martin 1909. In the repro-

Father Pedersen, S.S.J.E., and The Rt. Reverend Richard R. Roseveare, S.S.M., Bishop of Accra, Ghana

duction, painted by Mr. Roger Beatty, the life size figures are remarkably well done. Mr. Beatty, is a faithful member of St. Augustine, and has through this reproduction, donated his services.

From February 5 through February 8 the Brethren had the pleasure of being host to the Right Reverend Richard R. Roseveare, S.S.M., Bishop of Accra, Ghana. Bishop Roseveare entered the Society of the Sacred Mission in 1924 and from 1937 to 1952 was Prior of the Society's House in Sheffield, England. In 1956 he was consecrated Bishop of Accra. The Bishop is touring this country under the auspices of the A.C.U., Speakers Bureau, and Missions Committee. Bishop Roseveare spoke at the New England Branch of the A.C.U. "Day of Witness" which was held at St. John's Church in Boston on February 4. He also was the guest preacher at the 11 o'clock Mass on February 5.

* * * * *

Father William Braithwaite O'Brien, S.S.J.E., who was Superior-General of the Society of St. John the Evangelist from 1931 till 1949, died at Oxford on the feast of St. John at the age of eighty-four. Father O'Brien was professed in the Society in 1911, and in the following year became novice-master, four years later he was appointed Assistant Superior of the Society. In 1918 he went to India to be provincial Superior, visiting the houses of the Society in America and Japan en route. The Father travelled widely during his long period as Superior-General. He went to South Africa in 1935 and India in 1940. He took an active part in the work of the Advisory Council for Religious Communities, and was largely responsible for the Council for the Defense of Church Principles. Father O'Brien was always practical, brief and transparently clear in dealing with people's difficulties, and never without a deep and tender sympathy. His last illness was swift and generally unexpected; it seemed to epitomise his whole life of unremitting self renunciation.

The Mission House
Marston Street
Oxford
26 January, 1961

My dear Father:

Many thanks for your letter. The news of Father Johnson I

passed on to the brethren and now I send to you some details as they struck me of the recent passing of Father O'Brien.

It was a proof, if one needed such a thing, of the sufficency of the Rule to deal with all contingencies. For it was by the Rule that he accepted his last illness and by the Rule he handled all its details. So when I visited him the day after his operation, he was waiting for the time when he would return to the recitation of the Office, and the day before he returned to hospital for the final stages it was the Office to which he held to the last. Some few of us were allowed to be present when Father Superior anointed him before he went into the coma which lasted several days and ended with his death, and once more there was that complete resignation to the Rule, and that absolute obedience which seem to me the great marks of his life.

I need hardly say that although unconscious most of the time, his stay in the hospital made a great impression on the staff and the other patients. I have always felt that a holy death is our greatest witness to the outside world and that witness he gave growing almost visibly renewed day by day as he gave it.

We are getting ready to send you Father Hill and Father Rose this summer. I am sure you will enjoy having them and we shall look forward to their impressions of your country. One day I, too, hope to come and see for myself.

Please give my love to all the brethren.

Affectionately yours in Christo,

Fr. Slade, S.S.J.E.

OF YOUR CHARITY PRAY FOR

THE REPOSE OF THE SOUL OF

JOHN HAMILTON COWPER JOHNSON

Mission Priest of the Society of Saint John the Evangelist

Who entered into Eternal Life on Friday,

March 17, 1961

REST ETERNAL GRANT UNTO THEM O LORD, AND LET LIGHT PERPETUAL SHINE UPON THEM

# BOOK REVIEWS

Romano Guardini: THE CONVERSION OF AUGUSTINE. Westminster, Md., Newman, 1960. 258 pp.

AUGUSTINE'S *Confessions* are an invaluable record of Christian self-knowledge and of his own passion for establishing a harmony of interior and personal reality, objective and created reality, and Ultimate Reality Himself. It is this harmony which is alien to us, living as we do long after the separation of theology, psychology, philosophy and science into areas of special knowledge. So the concept "knowing the Truth" does not have all the associations for us that it had for Augustine; for us it refers to a function of the mind, and we know that is just a *part* of us. Nor do we always think of knowledge as a moral, aesthetic, aescetic or mystical act, as an attitude, a decisive stand taken toward life (unless we are trying to show the influences that undermine the objectivity of certain kinds of knowledge). So, we have to leap courageously into Augustine's world and be dazzled to the Act of Knowing that brings us Truth, Beauty, Moral Life, Beatitude and Salvation. It is a good place to leap into, for we may still meet this sort of language in textbooks where it often seems artificial, since those books are not records of a personal encounter with the Living God, nor, in the very writing of them, *Confessions.*

Guardini's book is first rate and luminous; his theological and philosophical language is full of life, not just a game of logically related terms. He is very helpful in leading us into the wonderful neo-platonic world of Augustine, but always ready with sound criticism from an aristotelian point of view. The first part of the book is a discussion of these dominant themes of the *Confessions;* the second, an analysis of Augustine's conversion, which is surprisingly successful and vindicates the accuracy of Augustine's account. There is help for the pastor as well as the theologian in all this. And help for the apologist who may need to defend our platonic heritage or may want to enter the urgent work of bridging the gap between Christian and Eastern non-Christian religious thought (the *Confessions* might be a basic text for this). Help for the moral theologian in constructing the morality of Charity, uniting moral and spiritual life, as Augustine does, by seeing that what is ethically right and to be obeyed is also the desirable that is to be valued and participated in. So in the harmony of his thought, the moral life is not reduced to the good intention or pharisaism, but is the life of sanctification, maturity of personal being (and merit!).

# COWLEY

There are many relevant observations here: a provocative footnote on p. 129, the remarks on freedom on pp.140f, and the paragraph on p.75 beginning "There is no such thing as a Christian interpretation of existence". There are a few odd hyphenated nouns, and you can't get from p.9 to 10 without providing your own punctuation. The quotations from the *Confessions* are, happily, all from Sheed's translation. The date of the German edition is not given, which is hardly fair. Could it be the same book that originally appeared in 1935?

E. H.

THE FAR-SPENT NIGHT — Edward N. West. The Seabury Press, Greenwich, Connecticut. 128 pp. $2.50.

THIS is the Seabury Advent book for 1960, and its title alludes to the Epistle for Advent Sunday. In it, the Canon Sacrist of the Cathedral of St. John the Divine sketches the great theme of Advent and the meaning of eschatology in popular terms. The principle undertaking of the book is the exegesis of the 'O — Antiphons' of Advent (which form the basis of Hymn 2 in the Hymnal 1940), and thereby to show us "the One who is coming" and the relation of biblical eschatology to Him and to us. It is appropriate that the author should begin by pointing to the decaying ancient classical world in which the antiphons originated, thereby pointing implicitly to our own manifestly decaying culture. In discussing the first of the antiphons, the author seems to overlook the fact that *O Sapientia* is drawn from Wisdom viii.1, as well as Proverbs ii.6; and the point is just missed that Christ is the incarnate Wisdom of God (Hebrew moral "Hokmah", not Greek intellectual "sophia"), and the final definition of God's "skill in making issue" in the salvation of the world. The Church is indebted to the author for this reminder of its eschatological mission, and the book is food for meditation — and not just once.

Brother Martin John

# BOOK REVIEWS

WHEN WE LOOK AROUND US — by the Rev. H. B. Liebler; Exposition Press, New York City, pp.68. $2.50.

THIS book possesses a quality which causes difficulty of appraisal to one not acquainted with the Church's mission among the American Indians — and particularly among the Navajo — because it has been written especially for those with little formal education and for Fr. Liebler's work among the Navajo people.

Considering Fr. Liebler's years of dedication to this work, one might trust his book to partially satisfy the need which inspired it. The book sketches a Western tradition of Catholicism much recognized in the past, but presently being examined and remolded by the needs of the Church amidst societies which are predominantly hostile to the Gospel. For this reason the book may be wanting in emphasis on some aspects of the life of the Mystical Body. A distinctive quality is its composition as a continuous narrative — without chapter divisions — and an abundance of Scriptural references placed together at the end.

In view of the difficulty of evaluation explained earlier I somewhat cautiously venture the opinion that one may regard the book in much the same light as other short works which endeavour to express the rudiments of the Christian Faith — that is as a guidepost on the way to Christ who, Himself the Truth, mercifully supplies the deficiencies of our human expression.

B. B. J.

A TESTAMENT OF TURNING by Donet Meynell Roelofs, Morehouse-Barlow Co., New York, 1960.

WITH this book Mrs. Roelefs recently won the First Anglican Writers Award sponsored by the Episcopal Book Club and the Morehouse-Barlow Co. It is an unusual and moving book made up of letters which the author wrote to friends and relatives over a period of about five years while she was seeking some relationship with God, was converted and confirmed in the Episcopal Church, and began to deepen her spiritual life.

Each of the twelve chapters is a letter or letters to a particular person. Because Mrs. Roelefs is a professional writer, these spon-

taneous outpourings, which have evidently undergone little editing or revision, read well and are only occasionally dull. To the convert the cool detachment of the first letter will be both familiar and amusing:

. . . "I think I would like to find out if there is a God, and if there is, if I might establish any kind of relationship with Him . . ."

At the end of the book, after a period of trials and triumphs and a back-breaking tragedy, she concludes:

. . . "If we were left to our own devices we should have nothing but hell. But when God teaches us we learn, even before we turn, that He is there to meet us; He will come running from afar off and greet us with compassion . . ."

It is throughout a very human and hence fascinating record and a wonderful instance of the truth being more beautiful and moving than fiction.

L.G.J.

The more perfectly our life is conformed to the life of Christ, the more really resultful, however hidden from man. Is the Church rising to triumph over the world by rising to a better position in the world? Jesus Christ would not receive the world from Satan, because He meant to win it in another and surer way.

FATHER BENSON

# The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St. John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER ROWELL, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

# Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

# Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

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SSJE COWLEY